

THE
Instructor

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Notes on the April Conference,
1944

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

PRESIDENT HEBER J. GRANT, Editor; MILTON BENNION, Associate Editor; WENDELL J. ASHTON, Manager

Plain Living and High Thinking

MILTON BENNION

One of the greatest troubles of this generation in the so-called civilized nations, is that there has been altogether too much high living and plain thinking. The development of applied physical and biological sciences and the concentration of capital have made possible the exploitation of the natural resources of the earth and the further concentration of wealth with its counter part, increase in the propertyless classes, a condition "where wealth accumulates and men decay," as noted by a great English poet; all contrary to the psalmist's prayer, "Give me neither poverty nor riches."

High living of the wealthy tends to stimulate persons of lesser means to live beyond their incomes, which very commonly leads to more concern about money than about character. The resulting financial difficulties multiply troubles and dishonest practices. This situation also makes the privations of the poor seem to them the more oppressive.

The application of wealth to productive enter-

prises and cultural opportunities made available to all who are, or may become, appreciative of these values will tend to promote the well-being of all members of the communities. Such a condition would be entirely in accord with the Gospel of Jesus Christ as revealed in the scriptures, both ancient and modern. Yet there are in our time influential persons who have developed a new version of the Sermon on the Mount, including, stated bluntly, such beatitudes as these:

“Blessed are the rich for they shall inherit the earth.”

“Damn the poor; they deserve all their misery.”

It requires no profound thinking to foresee the ultimate social consequences of this type of thinking, if it may be dignified by calling it thought.

“Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.”

The messages of the Old Testament prophets as set forth in the Gospel Doctrine lessons for the current year are typical of the messages of the prophets of all the ages. In some respects they are still more explicit in the gospels and the epistles of the New Testament and in the gospel as revealed in the Book of Mormon and in the Doctrine and Covenants. The fundamental religious principles set forth in these scriptures are not likely to be radically changed with the passing of time and change in social situations, although these changes may call for different methods of applying basic principles. In no case, however, can the passage of time justify perversion of God-given principles.

Voluntary idleness and indifference cannot, of course, be justified. There are, however, idle rich as well as idle poor, and indifference and selfishness may be found among both rich and poor. Men are to be

judged by what they are, rather than by their material possessions or lack of such. The poor are by no means always responsible for their poverty, nor are the rich always deserving of their riches. There must be other standards of judging the worth of human beings, among them:

Willingness to co-operate with their fellows in furthering to the utmost the common good of all. This calls for plain living and high thinking, seeking first of all the spiritual values and using material values as means to these ends. Both should be made available to all who are willing to do their utmost toward developing a social order based upon justice, kindness, and brotherly love.



This is what Jacob says on the same subject:

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted."—Book of Mormon, Jacob, Chapter 2.



Mark E. Petersen

JOHN HENRY EVANS

There seems to be universal satisfaction, both within and without the Church, with the appointment of Mark E. Petersen to the apostleship, and those who are acquainted with him can understand the feeling.

For one thing, he has lived a full, active life in his forty-three years. The son of Danish converts to Mormonism, he is himself deeply religious. He attended the University of Utah, filled a mission to Canada, married a Salt Lake girl (Emma McDonald), rose gradually in the newspaper business to be general manager of *The Deseret News*, joined several business and social organizations, and became counselor in the presidency of two stakes, Liberty and Sugar House. This varied life gave him a wide experience and acquaintanceship—a valuable asset to an apostle.

Then, for another thing, he has all his life been interested in youth. He has taught in and been an officer of both the M. I. A. and the

Sunday School. For a time he was a member of the General Board of the latter institution, from which he was released to become a member of the Sugar House stake presidency. He is a member of the Genealogical Society board of directors. In the presidency of the two stakes he became active in the interest of the lesser priesthood and the Boy Scout movement. These offices grew out of his interest in missionary work, as did also the genealogical connection.

And, for still another thing, Elder Petersen has a pleasing personality. Tall, slender, with abundant hair and a deep voice, he is kindly, gentlemanly, gracious, and looks out of intelligent, eager eyes. In a recent address over the air, under the auspices of the Church of the Air, he made a favorable impression, which presages a good speaking presence.

The Petersens have two daughters—Marian, 17, who attends the University, and Peggy, 12, who is in Junior High.

Anthony W. Ivins

STANLEY SNOW IVINS

VII. In The First Presidency

After serving for twelve years as a member of the Quorum of Twelve Apostles, Elder Anthony W. Ivins was chosen, on March 10, 1921, as secound counselor in the First Presidency of the Church. Aside from the high honor which he felt had been conferred on him, he was well pleased with his new calling, because it meant that he would be working in close co-operation with Pres. Heber J. Grant. He and Pres. Grant had been intimate friends since boyhood, and for fifty years or more, had shared each other's problems, joys and sorrows. They had also been in business together, and in all their dealings, there had been no disagreements or friction of any kind. Bro. Ivins was sure that, in their new association, they would enjoy the greatest harmony. During the thirteen years they labored together in the First Presidency, nothing occurred to cause him to change his mind. In May, 1925, he became first counselor to Pres. Grant and was succeeded, as second counselor, by Bishop Charles W. Nibley, with whom he greatly enjoyed working. On January 3, 1927, he wrote in his journal: "When I reached the office this a.m., found Bro. Nibley there, just

returned from California. I am glad to have him home again. He is a great strength in the transaction of the Church business, a man of great faith and sound judgment.



PRESIDENT ANTHONY W. IVINS

We have worked harmoniously together since he came into the presidency."

In his new position, Pres. Ivins traveled much less among the stakes of Zion than he did while he was a member of the Quorum of Twelve.

But it soon became evident that he was to work harder and carry more weighty responsibilities than ever before. Along with his routine Church labors, he served as general superintendent of the Young Men's Mutual Improvement Association and president of the Utah Genealogical Society, and was on the Religion Class board. And in addition to his duties of a strictly spiritual nature, he looked after many temporal matters in which the Church was interested. As time went on, he assumed more of these duties, until he was giving most of his attention to business affairs. He was president of the Utah Savings and Trust Company and the Amalgamated Sugar Company, and vice-president and chairman of the executive committee of the Utah State National Bank, Zion's Savings Bank and Trust Company and Zion's Co-operative Mercantile Institution. He was also vice-president of the Beneficial Life Insurance Company and a director in a half dozen other corporations. He was appointed to many positions in the civic affairs of the city and state. For sixteen years he was president of the board of trustees of the Utah Agricultural College, and in recognition of this service, the college conferred on him an honorary degree of Doctor of Laws. His other public service included membership on the national Boy Scout Committee, the League of Nations Committee and the state Re-employment Committee.

And during these last years of his life, Pres. Ivins often found him-

self occupying the position of an informal and unofficial agent for the promotion of good will between the Latter-day Saints and people of other faiths. He had lived through the period of the most violent demonstrations of hostility between the Mormons and non-Mormons of Utah. As a small boy, he had watched his father mould bullets for the Echo Canyon war, and had seen him return, "ragged and shoeless," from that campaign to delay the approach of the United States army, which the Saints feared was coming to destroy them. During the exodus of the people from the Salt Lake Valley, in preparation for burning their homes in the path of the advancing army, he went with his parents to Utah County. He witnessed the later trials of the Saints, including the raids and prosecutions which sent hundreds of them to prison for living their religion. And his interest in politics developed during the years when the Mormons and "Gentiles" were aligned against each other under the banners of the People's and Liberal parties.

It was, therefore, natural that he should absorb some of the prevailing prejudice against those not of his own faith. But he soon saw the folly of perpetual enmity between peoples of different religious beliefs. In the fall of 1888, he helped to organize the political group which came to be called the "Sagebrush Democrats." This was a move aimed at doing away with the People's and Liberal parties and bringing about a new division, based

on national party lines rather than on religion. After the new political alignment had been realized, Bro. Ivins was elected to the Territorial Legislature and the Constitutional Convention, where he met many prominent "outsiders," including C. S. Varian, O. W. Powers, C. E. Allen, Thomas Kearns, C. C. Goodwin, Fred J. Kiesel and others. Working with these men strengthened his conviction that there was no reason why Mormons and non-Mormons could not co-operate in political and business matters. And while living in Mexico, he had business dealings with many men not in the Church, some of whom he

came to greatly admire. Two of his best friends were Oliver M. Stafford, a Cleveland banker and Frank J. Hagenbarth, a leading Salt Lake City business man.

During his years in the First Presidency he met and made friends with a large number of men who were prominent in national business, political and educational circles, and his contacts with them gave him many opportunities to tell the story of the Mormon people. In the fall of 1921, he accompanied a number of Union Pacific railroad officials to Zion National Park and the Grand Canyon of the Colorado. In June, 1925, at the request of



PRESIDENT AND SISTER IVINS AND TWO GRANDCHILDREN

Stephen T. Mather, director of national parks, he toured the southern Utah scenic canyons with a party of congressmen from the states of Arizona, Michigan, Ohio and Montana. In September, 1928 he participated in the dedication of the Grand Canyon Lodge and the Kibab Trail, and in the presentation of Bryce Canyon National Park to the United States Government. At the lodge he delivered an address to an audience of two hundred, at the conclusion of which "he was accorded a standing ovation." The following summer he took part, with the governors of Utah, Arizona, New Mexico and Nevada, in the dedication of the Marble Canyon bridge over the Colorado River. The ceremonies were witnessed by an assemblage of five thousand persons. In July, 1930 in company with President Carl R. Gray, of the Union Pacific, and the governors of twenty-two states, he visited Zion National Park and the Grand Canyon. At an open air evening gathering in Zion Canyon, he related to the governors the story of the founding and growth of the Church and the settlement of Utah by the pioneers. Among those whom he particularly enjoyed meeting on this trip were Governors Trumball of Maine, Christiansen of Minnesota, J. E. Erickson of Montana, John G. Pollard of Virginia, and Franklin D. Roosevelt of New York.

Through his membership in the Salt Lake City Rotary Club and his other public activities, he formed a highly prized acquaintance with

many leading men of the city who were not members of the Church. He especially appreciated the friendship of such men as Ben F. Redman, "Ted" Holman, J. F. Fitzpatrick, Bp. Arthur W. Moulton and D. D. Muir.

Looking back over the long years of his busy life, Pres. Ivins recalled with great pleasure his associations with these many "outsiders." And he felt that, in his contacts with them, he had made some contribution to the growth of a more amicable understanding between the Latter-day Saints and their neighbors.

As he reached the age at which he should have begun to take things easy, his responsibilities increased and his duties demanded more of his time. There was a monotonous sameness about his days. Arriving at his office at nine each morning, he spent an hour going through the mail, and the remainder of the forenoon in attendance at bank meetings. Without leaving the office, he ate a light lunch of cheese and butter-thin crackers, and then dictated letters and did other routine work until someone called to take him home. In the evening he sat in his easy chair to read the paper, but usually fell asleep and had to be awakened when it was time for him to retire. His family, his doctor and his friends vainly protested against his working so hard. He could never catch up with his regular work, and there were many other things he wanted to do. He was writing a book on the relationship of Mormonism to Masonry, and

hoped to write the story of his life, because he did not want anyone else to do it. He finished the book on Masonry, but his own story was never written, although he twice began it. The first time he compiled his journal to the beginning of the year 1900, but at the second attempt he got through only the first few years of his childhood. He could not even find time to keep his sketchy journal up to date. During the five years between 1922 and 1927, he made fewer than a half dozen entries. On January 1, 1927, he wrote: "I have resolved to keep a daily journal the ensuing year, or at least write more frequently than in the past." The daily entries continued for only three days, and on the following Christmas day, he summed up the year in these few revealing words: "The past year has been one of constant work and anxiety." The financial collapse of 1929, with the business depression which followed it, added greatly to both the work and anxiety with which he was always confronted.

Very little of his time was spent in relaxation. He never learned to play golf, a game which he said was fit only for women and fat men. He purchased a fine saddle horse, but could find no time to ride it. And although he was still an enthusiastic fisherman, a fishing trip usually meant a long journey by automobile, from which he returned tired out instead of rested. He might spend a Saturday afternoon at home, working in his flower garden or running assays on ore samples which had been sent to him. But about

the only diversion in which he indulged with any regularity was that of watching football, basketball and baseball games.

On September 16, 1934 he celebrated his eighty-second birthday, surrounded by most of his family of eight children and twenty-two grandchildren. He received many felicitations from a host of friends in all parts of the country. When a telegram arrived from the president of the United States, he tried to conceal his pleasure by remarking that it was an election year. He was in the best of health, and planned to leave on the 26th of the month for a fishing trip to Idaho. On Friday the 21st, he worked all day at his office and, in the evening, took his usual nap in his chair and went to bed only when reminded of the lateness of the hour. Sometime after midnight he waked in great pain. Dr. Clarence Snow was called and told him that he had suffered a severe heart attack and must remain in bed for a few days. He protested that a man in bed was good for nothing. Throughout the day and night of Saturday he was kept quiet with sedatives, and suffered no pain. At half past four on Sunday morning he passed peacefully away. He had gone as he wanted to go. He had been ill about twenty-six hours and had missed only one day of work, and that a Saturday.

The sudden and unexpected passing of Pres. Ivins came as a great shock to his countless friends among

—More on page 223

George Q. Cannon

JOSEPH J. CANNON

V. The Outcasts Undertake a Glorious Exploit

The downfall of Nauvoo began soon after that fateful 27th of June, 1844, when the planned assassina-



GEORGE Q. CANNON

tion of Joseph and Hyrum Smith occurred at the nearby town of Carthage. Governor Ford, whose weakness had made the crime possible, was party in January, 1845, to the abolishing of the city's char-

ter by the legislature, one member of which was under indictment for the murder at Carthage. The largest city in the state had no longer a legal existence. This left it without city laws or officers. As public men took the ground that state laws were not to be applied for the benefit of the Latter-day Saints, their condition was pitiable.

The subject of this series, then eighteen, tells of how one situation was met.

"There were many suspicious characters who came to the city, and who presumed upon the people because the city charter was repealed. Some of these were notorious for their crimes, and it was well known that they had evil designs in visiting Nauvoo. But how could they be dealt with? There were no police who had the authority to arrest them, and for the people to have waited upon them and warned them to leave the city would not have been wise. Such a course would have afforded new pretexts to the enemies of the Saints for getting out writs and carrying them off to prison.

"Yet something had to be done. It was, and still is, a common practice among Yankees, when engaged in conversation or in making a bargain, to take out their pocket knives

and commence whittling; frequently, also, when engaged in thought they indulge in the same practice, accompanying the whittling by whistling. No person could object, therefore, to the practices of whittling and whistling. Many of the boys of the city had each a large bowie knife made, and when a man came to town who was known to be a villain, and there for evil purposes, a few of them would get together, and go to where the obnoxious person was, and having previously provided themselves with pine shingles, would commence whittling. The presence of a number of boys, each whittling a shingle with a bright, large bowie knife, was not a sight to escape the notice of a stranger, especially when these knives came uncomfortably close to his body. His first movement, of course, would be to step back and ask what this meant. The boys would make no reply, but with grave faces, keep up their whistling. What could the man do? If he was armed, he could shoot, but the resolute expression of the boys' faces, and the gleaming knives would convince him that discretion was the better part of valor. The most we ever knew them to do was to stand for a while and curse and threaten . . . then they would walk off in the direction of their stopping place . . . or of the ferry followed by a troop of boys vigorously whittling and whistling. The result would be that these people would get out of the city as soon as possible."

¹History of the Church *Juvenile Instructor*, Vol. 6, page 158.

But visitors of bad repute were but waves on the deep tide that was flowing in against Nauvoo. The mob whipped, shot, and hanged those whose fields and homes outside the city they coveted, burned haystacks and houses, killed cattle and tried to force all the people to gather in Nauvoo.

The leaders were in great perplexity, for while they had determined to move west, there were serious threats that the National Government would disarm them if they attempted to leave the domain of the United States for Mexican or disputed British territory. Governor Ford, while playing a double part constantly—fair words behind which was abject cowardice—urged in some letters that the Saints move westward and also wrote expressing his belief that the Government would prevent the removal of the Saints westward of the Rocky Mountains, as they would be sure to "join the British" and be more trouble to the United States than ever.

While still in Nauvoo, George Q. Cannon was given the higher priesthood. His description of his feelings provides an engaging insight into his sensitiveness, timidity, even at eighteen. He speaks in the third person.

"While yet a youth he was ordained one of the seventy elders. The quorum of which he became a member was organized the day he was ordained, and he was chosen to be its clerk. At the meetings of

the quorum it was the custom of those of the presidents who were present to make a few remarks, and then the members were called upon to speak.

"On such occasions he would get so nervous that he would have to stop writing some time before it came his turn to speak; and then when he did get up, he scarcely knew what he said. His fright was so great.

"There was one resolve that he made in the beginning, which he always kept . . . that whenever called upon, he would, with the help of the Lord, always ask a blessing, or pray, or speak, and not try to excuse himself."²²

This is the shy young man then who on the 16th of February, 1846, crossed the Mississippi on the ice with the family of his uncle, Elder John Taylor, and helped make camp on the Iowa side. He describes the conditions of the Saints:

"They were imperfectly clothed, the wagons were only partly covered, and many had no tents, food also in some instances was scarce. The cold had been so severe while they were encamped at Sugar Creek that the Mississippi was frozen over. They were also exposed to fierce winds and to snow; and afterwards, when the winter broke, they were often drenched to the skin with rain, which soaked the ground so thoroughly that it made traveling very laborious . . . and frequently tents had to be pitched in the mud

as there was no dry spot to be found."²³

Slowly and painfully the trek across Iowa continued, some stopping to fence land and plant crops to be harvested by others who came after. It was the movement of a people with one purpose, which was common and very dear to all.

On July 1st Captain J. Allen visited President Brigham Young at Council Bluffs, where he had recently come, and asked for five hundred young men to join General Kearney's command and march to Santa Fe and California as soldiers in the war against Mexico. George Q. Cannon was one of those chosen, but was kept back, doubtless because Elder John Taylor was suddenly called on a mission to England. It was on this occasion that the young man first made the acquaintance of Col. Thomas L. Kane, who became a most useful and sincere friend to the Latter-day Saints and a dear one to George Q. Cannon.

For a greater part of a year while Elder Taylor's mission lasted, his family remained at Winter Quarters on the Missouri River. Food was scarce, shelter was poor, scurvy prevalent, but all made a great effort to prepare for the journey to the Rocky Mountains scheduled for the following year. Elder Taylor returned barely in time to meet the original company of pioneers and give them precious instruments he had brought from Europe. Later

²²My First Mission, Chap. 1, p. 9.



COVERED WAGON (PANEL ON SEAGULL MONUMENT)

in the season together with Parley P. Pratt he gathered the first large group for the crossing of the plains. It was midsummer, June 21 and 22, when they started with 1553 souls, men, women and children, on the thousand mile trek. They had some six hundred covered wagons with over 2200 oxen to draw them. Milk cows, sheep, some horses, chickens and pigs were taken along. Unlike the original pioneer company with its strong young men and fine equipment, this was typical of the migration that was to settle the valleys of the Rocky Mountains during the next twenty-two years until the railroad was built. They met great herds of buffalo and had most of their meat from this source. They rested on the Sabbath day and had religious services. They began and

ended each day with public prayer.

Part of the way, at least, George Q. Cannon drove a young steer and a heifer. These he named Jack and Jill. They were not tractable. Once they ran away and tipped the wagon over. It threw them down also, and as the young driver looked at the steer, the guilty member of the team, he indulged in the only swearing (outside of his talk with Tom Rolfe) that he could remember ever using. Losing his temper completely at sight of the disaster, he burst out with, "Blast your eyes, Jack."

In this same group of pioneers was Mary Jane Dilworth, one of those seven sisters whose blood now runs in the veins of so many prominent Utah people. Mary Jane taught the first school in the valley, and later with her husband,

Elder Francis J. Hammond, went on a mission to the Sandwich Islands. It was probably Mary Jane who said, "I always knew George Q. Cannon would become a great man. I never saw him waste a minute. As soon as his oxen were unyoked and the necessary work done, he could always be found sitting on the tongue of his wagon reading a book." You can be sure it was non-fiction.

On the seventh of September the company met Brigham Young, Heber C. Kimball, and some of the pioneers returning to Winter Quarters. Here at the upper crossing of the Sweetwater, east of South Pass, Elder Taylor had a joyful visit with his fellow apostles. In spite of the difficulties, the women of the company brought out their linen and china and prepared a feast. This was followed by songs, recitations, and dancing. President Young and his companions had been eleven days out from the Valley. It took the slow-moving west bound group nearly a month to make the same distance. They had their first view of the Great Salt Lake on October 5th, three and a half months after their start from the Missouri River.

As the thoughtful youth, George Q. Cannon, looked down on the little group of wagons and the beginning of the ten weeks old settlement, he must have dwelt on the strange experience of the past five years, since his father and mother with their family of young children set out from Liverpool for the new world. In half a decade he had

seen vastly more of this new world than any but a very few of those who had lived and died in it. But to him it was more than a world of opportunity. It was Zion. Here in the valley before his eyes would be reared the temple of the Lord in the top of the mountains and all nations would flow unto it. Here he would make his home and establish his family and give his strength to the building of a new society, a society that was destined to change and prepare the world for great events. In the heart of the Great American desert and a member of a persecuted but vital church—he may have wondered what influence this strange environment would have on him. And the fleeting thought may have crossed his mind also as to what influence as the years rolled by he might have on the desert and the Church.

Planting

Eva Willes Wangsgaard

Here in the earth
 My seeds are lain.
 Be patient, Sun.
 Be gentle, Rain.
 For here is food
 For the body's need.
 How wonderful,
 God in a seed!

Conversions THROUGH THE BOOK OF MORMON

JOHN HENRY EVANS

VII. Dr. Robert Thomas Hill

Not many wise according to the flesh, not many mighty, not many noble, are called."

That was said by Paul in reference to the Church of his time, but it holds equally of the Church of Jesus Christ of Latter-day Saints. (Joseph Smith, by the way, rendered the word "chosen" instead of "called," and this sounds more sensible, since literally *everyone* is "called.") The Apostle, please note, does not say that there were not *any* wise or mighty or noble attracted to the Church, but only "not many." For, as a matter of fact, he himself was an honorable exception to the statement. His writings are a clear proof of a highly trained, educated mind. In the Church of our time, also, there have been some "wise according to the flesh," though "not many," drawn to it—not many, that is, as compared to those who are "wise" according to another standard. And so, whenever a noted scholar embraces Mormonism, it is a subject of comment by insiders, but of wonder by his friends.

Why is it that the gospel, not only in our time, but in times past, also, finds little appeal to the learn-

ed, the aristocratic, or the worldly? One may venture a guess.

The scholar seeks certitude in factual data, in measurable events. He observes, he reasons, and he draws conclusions—all without any help from the outside. He learns to depend on himself. There is no faith involved in the process, except as he looks forward to what he conceives to be the inevitable result of his findings. But revealed religion, in its fundamentals at least, is a matter of authority. One is asked to believe something, to take it for granted, to exercise faith, to walk by expectation rather than by sight. Hence one who has formed the habit of thinking his way through difficulties finds it hard to believe that something is true which he has not proved to be so.

As for the aristocrat, he looks upon himself as exclusive, whereas revealed religion is democratic. In the Church (at least, theoretically) all men are equal before the truth and before God. The worldly-minded, of course, cannot reconcile their material conception of the universe and of life here and now with the spiritual conceptions of religion, and so they remain aloof from the Church. They, too, find it hard to believe.

In all three cases the penetrating insight of Jesus is applicable: "Except ye become as little children, ye shall not enter the Kingdom of Heaven."

The case of Robert Thomas Hill shows, not only the high hurdles which the scholar must take when he joins the Mormons, but also the manner in which humility and faith have to come into the heart. There is something suggestive of Paul in the incident.

Robert Thomas Hill was a Southerner by birth, having been born in Nashville, Tennessee, in 1858. His father was Robert Thomas Hill, and his mother Catherine Van Dyke. It was not until he was twenty-eight years old, however, that Robert Thomas, Junior, was graduated with a college degree. In 1886 he received his B.S. from Cornell University. Of his life before this—where he lived and what education he received—we have now no means of knowing. It was when he was sixty-two years of age that he received his doctorate (LL.D.) at Baylor University, in Texas. Meantime he served as Assistant Paleontologist at the Smithsonian Institution in Washington, D.C.; was married to Justina Robinson, of Ware, Massachusetts, though the couple do not appear to have left any descendants; had formed a connection with the United States Geological Survey, a connection which seems to have continued until 1921; accompanied Professor Alexander Agassiz, son of the famous teacher,

Jean Louis Agassiz, of Harvard University, on an expedition to West India and Central America; and held, meanwhile, too, a professorship of geology at the University of Texas, and lectured extensively at American colleges and universities.

A fellow of the American Geological Society, as well as a member of several other scientific bodies, Dr. Hill was the author of numerous books and pamphlets on various phases of geology. One of his last jobs was as an expert for the State of Texas in the Oklahoma-Texas boundary dispute, before the United States Supreme Court. He was apparently as widely read as he was widely traveled—a learned man and an accurate scholar.¹ Dr. Hill died in 1941.

At the time we first meet Dr. Hill for the purpose of this narrative, he was in Mexico City, across the border in Old Mexico. Being about to return to the United States, he sought out a book stall, at which he might buy something to read on the journey. On looking over the shelf of English books, he could, strangely enough, see but one volume. It was the Book of Mormon. Above it and below it and on both sides of it were other books, but this one seemed to stand out. It was as if all the others had been obliterated, so that he could not see them, much as an

¹Most of these facts have been taken from *Who's Who in America*, where Dr. Hill receives a considerable paragraph.

engraver rubs out objects in a picture which he does not wish to include in the finished engraving, so as to bring the one object out in the clear.

This fact, of itself, struck the attention of Dr. Hill.

He had, of course, heard of the Book of Mormon—as who has not? Indeed, he had even read about it. He had also read about Joseph Smith and the Mormons in general. But, singularly enough, as he now thought, what he had read and heard about the Book, the man, and the people was not for, but against them. He could not recall that he had even heard anything in their favor. And so his opinion of the Mormons and their faith was not at all complimentary to either. Now, however, as he stood there looking at this particular volume, there flashed through his mind the thought that he, a scientist, one who was supposed to withhold his judgment till he had regarded all the facts in the case, had not been fair to the Mormons and their religious beliefs. He had considered only the side put forth by their enemies.

Well, here, for perhaps the first time in his experience, was an opportunity to look at the facts from the Mormons' own point of view. Here was the Book of Mormon, the work in which they most believed, the foundation of their faith, their Bible. So he bought the book, with the intention of going through it on the journey to El Paso.

In those days—and in these days, too, for that matter—the train be-

tween Mexico City and El Paso took its time. Four or five tedious days, if nothing adverse happened, were required then to make the journey. Dr. Hill procured a berth so as to allow of both rest and time to read without interruption.

Dr. Hill was profoundly moved by what he read. The Book of Mormon, as the reader probably knows, professes to be the history of pre-Columbus America, an account of an extinct civilization, and Dr. Hill was a paleontologist; that is, one who studies "the forms of life existing in former geological periods, as represented by fossil animals and plants." He was concerned, also, with archeology, with ancient American civilizations. When this man and this book, therefore, came together under proper conditions, something was bound to happen.

For obviously Dr. Hill, when he took up the Nephite Record to read, had the open-mindedness which the book itself demands of its readers. He wanted to know, not perhaps whether "these things are true," but rather what were the beliefs of those who accept it as the word of God. He learned, of course, from the Introduction the claims made for the volume, that, in the original plates from which it was translated, it had been revealed to Joseph Smith by a "heavenly messenger."

As he read this strange work, his

²To A. William Lund for one, from whom I received most of the details from here on, in substance.

mind was illuminated. It was as if, he said later,² his physical berth on the sleeper were lighted up literally after the bulb had been turned off, so that he could see more clearly even than by its light. Anyone who has had a similar experience can understand the situation. The mind sees as it never did before. For the spirit clarifies the mind as nothing else can do. Matters that were obscure before in the scientist's mind now stood out boldly and clearly.

Although he had not, it would seem, begun his reading of the Book of Mormon with a question as to its truth or falsity in his mind, yet he came from the reading of it with a firm belief that the story of its origin is true, and this belief was confirmed by later conversations with the Apostle Anthony W. Ivins.

Just where, when, and under what circumstances he and Elder Ivins first met, cannot now be known for certain. It may have been on the train from Mexico City, for the Apostle often went to Mexico in those days, or it may even have been on the train on which Dr. Hill had been riding out of the Mexican capital, or, again, it may have been at El Paso or Salt Lake City, which Dr. Hill occasionally visited in the course of his travels. That does not matter. What does matter is that the two did actually meet at this particular moment, and, further, that no meeting could have been more fortuitous for the convert at this time.

Besides being an extraordinary

man, Anthony W. Ivins was deeply interested in the Book of Mormon, in the natives of the Americas, in geology and archeology, especially as these subjects bore on the American natives. And then, too, Elder Ivins was himself open-minded, not given to fanaticism on anything, least of all on religion, but sensible, scholarly, tolerant, and well informed.

Dr. Hill and the Apostle, therefore, got along famously. Together they explored the Book of Mormon in its relation to ancient America, as ancient America has become known to archeologists — a field where they were on common ground. They explored, too, the field of religion as it was related to this ancient Record.

The two appear to have met often after that. Whenever Dr. Hill passed through Salt Lake City, he called upon the Apostle, who entertained him at his home in the Eighteenth Ward. It was on one of these visits to the Intermountain town that Dr. Hill expressed a desire to be baptized. This was in August, 1911.

Elder Ivins called up his bishop, Thomas A. Clawson. Bishop Clawson, in turn, called up A. William Lund, of the Historian's Office, then a resident of the Eighteenth Ward, the four men repaired to the Tabernacle, where there was a baptismal font, and Dr. Hill was baptized by Elder Lund and confirmed immediately afterwards, Elder Ivins being mouth.

In the initiation of this scholar

into the Church of Jesus Christ of Latter-day Saints, it is noteworthy that he recognized the fact that there is an intimate, one might even say an inevitable, connection between an acceptance of the Book of Mormon and an acceptance of the Church, which is founded partly on the Book of Mormon. The two stand or fall together.

If the Book of Mormon is a history and not a piece of fiction, then it follows that the story of the Angel Moroni, of the golden plates with writing on them, of the urim and thummim used in the translation, are true and real. But if, on the contrary, the Book of Mormon is the result of Joseph Smith's imagination (or any one else's, for that matter), then the entire story of the Angel, the plates, the "interpreters," and the divine element, are also imaginary. There is no escape from this alternative.

Dr. Hill believed the Book of Mormon to be a history, not fiction. And so he joined the Church. But Dr. Hill went further than that. Accepting the theory that it was a history, not fiction, he was led to accept also the other revelations to the Prophet—the one about God and Christ, those concerning John the Baptist and the three ancient Apostles, and others in the same class. These all tie together, and tie in with the visions of Moroni. They stand or fall together.

But if one accepts the visions of Joseph Smith, one must also accept the Church that grew out of those visions. The Church, too, must have been divinely set up. For it

is the instrument by which men are to be saved. Joseph Smith affirmed that through him the priesthood had been restored, with all its ancient powers and gifts and authority. And so the Church and the visions and the Book of Mormon stand or fall together.

Dr. Hill accepted all of these. He considered that God had illumined his mind through the Book of Mormon and its teachings and that it was He who had brought about a change in his heart and mind. The rest followed.

In the Salt Lake City of those years a discussion was going on that interested Dr. Hill very much. It revolved around the authenticity of the Book of Abraham, in the Pearl of Great Price, and was participated in by both Mormons and Gentiles there.

It is claimed for the Book of Abraham, as the reader may know, that it is a translation made by Joseph Smith from an ancient manuscript given to him by an antiquarian named Chandler. The manuscript, the Prophet said, contained the writings of Abraham, with some drawings.

The discussion was projected by Bishop Franklin S. Spaulding, of the Episcopal Church, whose residence was in Salt Lake City. It seems that he had written to some Egyptologists in Eastern cities, to obtain their opinion as to the character of the drawings and the correctness of the translations. These opinions, when he received them, he published, together with some explana-

tory matter, in a pamphlet. Then the controversial chips began to fly.

It was at this time that, one day, Dr. Hill had a conversation with Bishop Spaulding and a mutual friend, Dr. William Ellerbeck. The three, it appears, had known one another for some time, and had conversed before.

On this occasion the subject of the Book of Mormon came up for discussion, and Dr. Hill told his friends about some items which he had come upon in his archeological studies. Among these was the time of the appearance of the horse in America. Dr. Hill maintained that the horse, contrary to the popular view, was indigenous to America, and not, as the Bishop and his friend maintained, an importation by the Spaniards. (This was many years before the discovery of the horse,

the elephant, and other extinct animals in the LeBrea tar pits, near Los Angeles, California, many of which have since been mounted and are now to be seen in the Exposition Park Museum.)

Dr. Hill went further than this. He predicted that, as archeologists continued to uncover cities and ancient ruins, evidence of the truth of the Book of Mormon would accumulate until it would amount to absolute proof.

"Well," the Bishop exclaimed at the end of this archeological discourse, "you talk as you would if you were a Mormon!"

"I am a Mormon," was the simple reply. "I have just been baptized into the Church."

The astonishment of the two friends can better be imagined than described! —*Next one in July*



He Gives To Me

Merling D. Clyde

In prayer, I do not see God on His throne
 And gravely ruling there from His high seat;
 Instead, I see Him walking all alone
 Above soft clouds that billow at His feet,—
 A blanket formed between the earth and sky
 To shield Him from our sight. Yet through this veil
 No detail of the world escapes His eye;
 His ear can hear each supplicating wail.

Omnipotent, His clarfying view
 Will measure justice in the things we do.
 Though burdened with the weight of all men's woe,
 Each prayer of Faith will reach Him there. And so,
 If I seek Him, my problems He will see.
 The blessings I deserve He gives to me.

Pioneers of Southern Utah

WILLIAM R. PALMER

VI. Francis Webster

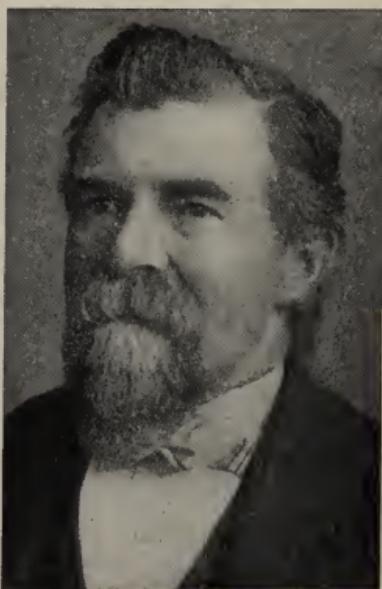
I heard a testimony once that made me tingle to the roots of my hair. It was in an adult Sunday School class of over fifty men and women. Nathan T. Porter, then Principal of the Branch Normal School, was the teacher and the subject under discussion was the ill-fated handcart company that suffered so terribly in the snow in 1856.

Some sharp criticism of the Church and its leaders was being indulged in for permitting a company of converts to venture across the plains with no more supplies or protection than a handcart caravan afforded.

An old man in the corner sat silent and listened as long as he could stand it then he arose and said things that few of those who heard him will ever forget. His face was white with emotion, but he spoke slowly, deliberately, but with great earnestness and sincerity.

He said in substance, "I ask you to stop this criticism for you are discussing a matter you know nothing about. Cold historical facts mean nothing here for they give no proper interpretation of the questions involved. Mistake to send the handcart company out so late in the season? Yes. But I was in

that company and my wife was in it and so was Sister Nellie Unthank whom you have cited. We suffered beyond anything you can imagine and many died of exposure and



FRANCIS WEBSTER

starvation. But did you ever hear a survivor of that company utter a word of criticism? Not one of that company ever apostatised or left the Church because everyone of us came through with the absolute knowledge that God lives for we

became acquainted with him in our extremities.

"I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I said I can go only that far and there I must give up for I cannot pull my load through it. I have gone on to that sand and when I reached it, the cart began pushing me. I have looked back many times to see who was pushing my cart but my eyes saw no one. I knew then that the angels of God were there.

"Was I sorry that I chose to come by handcart? No. Neither then nor one moment of my life since. The price we paid to become acquainted with God was a privilege to pay and I am thankful that I was privileged to come to Zion in the Martin Handcart Company."

The speaker was Francis Webster, and when he sat down there was not a dry eye in the room. We were a subdued and chastened lot. Charles R. Mabey who later became governor of Utah arose and voiced the sentiment of all when he said, "I would gladly pay the same price for the same assurance of the eternal verities that Brother Webster has."

Francis Webster joined the Church in England when he was eighteen years of age. Soon afterward, he went to Australia, then to New Zealand and Tasmania. Here he heard of the gold discoveries in California and went there to seek his fortune. He soon accumulated

a few hundred dollars and decided to return for a visit to England.

To shorten the sea voyage, he crossed the Isthmus of Panama on a mule. Soon he was back in California digging gold, but his heart this time was in England for he had met and become engaged to Ann Elizabeth Parsons, a girl, who, like himself had joined the Latter-day Saints.

When his digging reached two thousand dollars, he again returned via the Isthmus to England to claim his bride. Their one desire then was to gather to Zion and to that end Francis placed five hundred dollars cash with the Church to buy him a first class outfit with two yoke of good cattle, the same to be ready for him at the point in America where the Saints would set out for the Plains.

About this time, President Young sent word for the well-to-do members in England to share with and give assistance to the poor members that they might all come to Zion. Francis Webster heard that advice and was ready to obey council. The price of that good outfit he had ordered would pay the passage of nine additional persons to Utah. So, knowing that a baby would come to them out on the plains, the Websters cancelled the wagon order and elected to travel by handcart that their money might bring nine more souls to Zion. They would trust themselves to the providences of God.

May 2, 1856, they sailed from England with 856 other Mormons on the good ship *Horizon*. In due

time they reached their outfitting point for the plains, but nine weeks of precious time was spent on Iowa Hill building handcarts. It was July 27th before the company was ready to move.

Space will not permit a recital of the hardships of that journey. Suffice it to say that on September 27th after a twenty-five mile walk that day, the young wife presented Francis with a new daughter. The conveniences for such an event in that company can better be imagined than described.

Those handcart immigrants for convenience in traveling, formed themselves into little groups that moved together, made camp together and cooked their food together. The Webster party consisted of five when they started out

but when they reached Salt Lake November 30th, there were six and one was only two months old. The remarkable thing about this was that so many died on the Plains that no other group came through with as many members as they started with. Francis and Elizabeth Webster felt that the Lord had blessed and rewarded them for the help they had so unselfishly given to others.

Men of faith like this man are needed always in the Church to give it strength and guidance. Francis Webster held during his long and active life almost every office the people of Cedar City and the Church could confer upon him. He was a wise, dependable leader in business, livestock, civic and Church affairs. He was one of the stalwarts of the Southern Mission.



If We Would!

Wm. N. Patten

If we would center all our thoughts
On ways to help mankind,
If we would send a pleasant smile
To each sad face we find,
If we would give the helping hand
To those who are in need,
If we would cheer each lonely heart
By loving kindly deeds,
If each would guard his tongue
 today
And watch each step he takes,

If he were his brother's keeper
Just for his brother's sake,
If each would live to know God's
 love
Just for a single day,
The love for sinful pleasures, then,
Would surely pass away;
We'd find life has a purpose grand,
That we are kin to God;
And that the joys of life are lost
If paths of sin we trod.

Autobiographical Sketches

THOMAS L. MARTIN

I. "As the Years Go By"

In the year 1930 it was my privilege to represent Brigham Young University at a Soil Science Congress in Leningrad and Moscow, Russia, and a Bacteriology Congress at the University of London. I was interested in making this trip because I would be able to visit my childhood home in England, from which home I had emigrated twenty-eight years previously. I would have the opportunity of visiting my old friends once again in Low Valley and looking over the coal mines where I used to work as a child.

Low Valley in Yorkshire is one of the many coal mining villages in England. It was in this village where I grew up as a child. I had remembered many fine people who had worked with me in the pits. The Corner Pub (the village saloon) was still in my thoughts as were many other childhood memories. It would indeed be interesting to go back and see what "might have been" if I had stayed there.

As I thought over my prospective visit, it occurred to me that the conditions that I had experienced there when a child were much better than the conditions before my time, for in the early part of the century practically the whole pop-

ulation belonged to the mines. Mothers, as late as 1840, in order to keep hunger from the door, had to push coal wagons over the rails in those underground tunnels. My grandmother worked at 6 years of age with my great-grandmother in those pits along with the men. The need for their every day work wage was so necessary that mothers could not stay home and care for their prospective babies and many babies were known to have been born in the coal mines in those early days. However, enlightenment did come to the rulers, for about 1840 when Queen Victoria came to the throne she instituted reforms during the early part of her reign. As a result of these reforms, women were not permitted to work in the mines and the hours of labor were shortened from 15 and 16 hours per day to 10 hours a day. About 1890 an 8 hour law was passed. It was difficult to enforce it; so it was made optional. By about the year 1900 the 8 hour law was made compulsory and enforced.

When I lived in England, children attended school until they were 14 years of age. At that time they would quit the school room and

*Written for *The Instructor* by request of the editorial department.

enter the coal mines. That was the beginning of their life's work. There was no change, no opportunity. Their only privilege was to work in the pit and mind their own business. They could go to the show on Saturday night, sleep in on Sunday morning and start the week over again on Monday.

Fortunately, I was born into a family where the father, on the street corner of a Lancashire town, had heard the missionaries preach the Mormon way of life. This was when I was 5 years of age. He and my mother were led to investigate further. It satisfied their religious souls and ultimately the family joined the Church. The spirit of gathering soon developed, and the family attitude was turned in the direction of Utah and how to get there. The father worked part time in the mine and part time as a watchmaker. The finances were limited. There was a father, a mother, and six children. I was the oldest child. To aggravate the matter more this oldest child influenced by the father, had been filled with a desire to get an education, and that needed money. How could we ever get to Utah and accomplish these things? However, we had learned early that when there is a righteous attempt to accomplish anything for good, the way does open up.

Why could not the oldest son, who had now become 12 years of age, take advantage of a law which provided that if a 12 year old can give evidence that he has developed properly in school, he can take a

labor examination and if passed can start to work in the coal mines at 12. Why could not his wage be saved and used to take him to Utah, then he could send the money he earned home to aid the family emigration. That was the plan. The examination was passed. The labor certificate was secured, and I appeared at the office of the coal mine boss for a job. The boss told me that I wasn't so very large and was very young and that I should go back to school. But the enthusiastic way in which I told the boss that I wanted the job to earn the money to emigrate to Utah to earn the money to help my family to emigrate to Utah was just a little too much for the boss. He gave me a job.

I worked for three years. I secured the money. I emigrated in 1902, secured work in Utah, earned the money and sent it back to England and helped the family to emigrate.

I recalled these experiences as I prepared myself for my trip to Europe. When I arrived in England, I was ready for a grand time. The experiences in the coal mines, and the coal mining village had impressed my child mind very much. I was in England again and I recalled how there had been no opportunity for play even before I was 12 years old. We did play marbles on the street, but we had to watch for the "bobby." To meet a "bobby" any time was enough to scare the life out of a child. We did go to our swimming hole, but

we always had to be on the watch for the "bobby." Wherever kids congregated for fun there was always the "bobby" idea hanging over us to nullify our fun. Sometimes we would wait on the streets until we heard the cry of "Fight! Fight!" and then we would run as fast as possible to the "Corner Pub" to watch some neighbor bloody the nose of another neighbor without any reason at all. It was the habit of so many fathers when they secured their wages on Saturday at noon to stop at the saloon, the "Corner Pub" in our case, spend part of their wages for drink and become drunk enough to pick a fight with any one who desired a fight. It was real fun for the children to watch these fights, because there were no activities of any kind to furnish amusement for the children, and this was real sport.

Of course I wanted to see my old friends. I wanted to see my old schoolmaster, too. To see the old swimming hole, the "Corner Pub" and my coal mine boss again would be very pleasing indeed.

I did meet them. It was a thrill, but I was not prepared for the reforms which had happened. Where was the filth and the poverty? Why was everyone dressed up in their best after work? Why were their faces washed? Why did I meet so many young ladies and young men who were teachers and engineers and artists who had family names like those of the children I had known in my childhood? I didn't see the swamps we used to 'waller' in. They had now been developed

into fine parks and playgrounds. There were tennis courts, bowling greens and provision for the great game of cricket. The men and boys after work, dressed in white shirts and trousers, were bowling and playing tennis. Some were in newly built libraries. Even the "Corner Pub" had taken on the appearance of a respectable institution. What a surprise! What a fine experience to be taken around by my old schoolmaster who introduced me to many old friends and showed me the reformation which had occurred. I could not help but ask why all this within a 30 year period.

It appears that after World War I the Prime Minister, Lloyd George, decided that the working people who had fought the war for old England should receive some recognition. Why couldn't the coal mine owners be taxed and the returns used to improve the environment of the working people? Impressed by the wisdom of his views the law makers instituted laws which provided that a one half penny tax must be paid by the mine owners for every ton of coal mined, the government then would add one half penny more. The money would then be used for improving the educational status of the worker and provide for high class playgrounds and amusement parks for them. The children, too, if they gave intellectual promise should be privileged to gain an education along with other British subjects. So at 12 years of age, instead of permitting the children to take a labor examination

so that they could quit and go to the coal mines, they could take an intelligence test and if passed successfully could go to a central school and there learn a trade. If at the end of two years, one still appeared rather promising one could take another examination and if successful could enter a four year high school. Then again at 18 one could be subjected to another examination and if this one was passed properly one would be permitted to enter the University of Leeds, of London or any other university and there work for a college degree at government expense. In other words, the brainy children of

the working class should be privileged to become England's intellectual leaders along with others who had been more fortunately born.

It was a thrill to meet so many of them and see that quality Englishmen were not limited to the aristocratic few, but also to many of the children of the children I knew in my coal mining days. What a surprise it was to see conditions that prevailed compared with the days when the gospel message found us out and brought us to this land of opportunity. How pleased I was to learn that by 1930 even England had become a land of opportunity for the common man.

Anthony W. Ivins

Continued from page 205

people of high and low station in life and of many nationalities and creeds. Messages of sympathy came from those in high political, business, educational and religious positions throughout the nation. They came from prominent Republicans, Democrats, Catholics, Protestants, Jews and Mormons, and from just plain people. The Piute Indians of southern Utah, who had made him an honorary member of their tribe, held a tribal ceremony in his honor. His funeral, in the packed Salt Lake Tabernacle, was an impressive testimonial to the high regard in which he was held by those who had known him. Speakers at the services were President J. Reuben Clark, Jr., Apostle David O. McKay, Elder John G. McQuarrie, Presidents Elmer G. Peterson of the Utah State

Agricultural College and Franklin S. Harris of the Brigham Young University, and John F. Fitzpatrick, publisher of the Salt Lake Tribune. The fact that one of the speakers at his funeral was the publisher of the newspaper which had for so many years served as the mouthpiece of the most bitter enemies of the Church, was a fitting tribute to the contribution which Pres. Ivins had made to the development of good will between Mormons and non-Mormons. And it was symbolic of this good will that the Tribune reported: "As the cortege passed the Cathedral of the Madeleine, the Most Rev. James E. Kearney D. D., bishop of the Catholic diocese of Salt Lake, and members of the clergy stood on the cathedral steps to pay homage."

A Peculiar People

GERRIT DE JONG

The members of the Church of Jesus Christ of Latter-day Saints, or the Mormons as they are generally called, in the past have been and are now frequently designated a peculiar people. Why? What constitutes the peculiarity of the Mormon people? What distinguishes them from numerous other good Christians, who may or may not be formally affiliated with a church organization?

Is it because they believe that tobacco is not good for the human body? Is it because they have pointed out the detrimental effects produced by alcoholic liquors? Is it because they believe that the Sabbath should be kept holy? Is it because they believe that ten per cent of one's income should be paid as tithing to the Church?

Or is it because in peace times the Church usually keeps approximately two thousand missionaries among the different nations of the earth preaching the Gospel of Jesus Christ? Could it be because these missionaries defray their own expenses while away from their homes doing the work of the Master? Or could it be because the Mormons believe that they should seek out the records of their forefathers to enable them to perform certain ceremonies in behalf of their ancestors

in holy places called temples? Is it because some or all of their particular beliefs or tenets are not shared by members of other denominations? Are the Mormons a peculiar people merely because they *believe* any of these things?

No, they could not be considered a peculiar people simply because they *believe* certain tenets for reflections of similar beliefs and tenets can be readily found, in part at least, in many other religious groups. On the other hand, the Mormons are a peculiar people because *they believe to the extent that they do them*. Not because they have ideals, admittedly high ideals, but because they make their ideals part of their lives. Not because they have beliefs, but because they are determined to live their beliefs.

No Latter-day Saint ever made himself conspicuous or peculiar by believing, or even by announcing that he knew that tobacco does harm to the human body. The Mormons are not the only people who know this. As a matter of fact, it would be extremely difficult in this enlightened age to find any thinking person who did not know of the harmful effects of tobacco. What distinguishes the Mormons in this regard, however, is that they abstain from tobacco.

Incidentally, when it is asserted that it is the abstaining from the use of tobacco rather than the belief that tobacco is injurious that makes the Mormons peculiar, it is not implied that this is actually habitual with the entire membership of the Church. There still are many among us, of course, who have not yet allowed Mormonism to influence the pattern of their daily lives to that degree.

The same could be said in regard to the use of alcohol. One does not need to be acquainted with the revelation known among the Latter-day Saints as the "Word of Wisdom" to know that beverages of alcoholic content are detrimental physically and mentally. Our universal free education has made this common knowledge long ago. But no amount of knowledge concerning the use of tobacco or the use of alcohol is of any real benefit until this knowledge is translated into action.

Here again the Mormon conduct seems peculiar when compared with the practice of millions: the Latter-day Saint abstains consistently. And he refrains from drinking even more popularly used beverages, such as coffee and tea. In fact, the Mormon who is thoroughly converted not only abstains from certain items of food or drink specifically mentioned in the "Word of Wisdom," but he adds to this list any new beverage detrimental in one way or another, which may appear on the market, because he does not want to become habituated to its use.

Recently again the Church of Jesus Christ of Latter-day Saints has received much favorable publicity through newspapers and magazines. And why was it singled out this time? Because it organized what has become generally known as the "Church Welfare Plan." And what is this plan? It is nothing more nor less than the putting into practice of principles which all Christians everywhere have always professed to believe, namely, that we are, and should try in fact to be, our brother's keeper. Thus we see that again in this case it was not the mere belief in, or the acquiescence to, a bit of doctrine which added to the peculiarity of the Mormon pattern. It was rather the determination to translate a belief into action, this time the actual taking men and women from government relief rolls and rehabilitating them economically, that called attention to the Mormon pattern.

Nor must we suppose that the Latter-day Saints are the first who realized that the Gospel of Jesus Christ must be lived before its blessings can be received fully. Through New Testament writing we learn that the Saints of former days were encouraged to do this very thing, much as we are advised to do today. In the epistle to Titus, for instance, we can still read the practical directions sent to the churches of that earlier period, showing them how to readjust their high hopes of Jesus' return and what to do, not merely believe, in order to establish and perpetuate His work. In these Pauline instructions we see the

Church applying its earlier lofty enthusiasm to the common life of every day.

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14.)

Note particularly the last verse of this quotation: "that he might . . . purify unto himself a peculiar people, zealous of good works."

From the reading of the entire epistle to Titus it becomes even more evident that its writer was also possessed of the idea that the Saints of his day were to become a peculiar people, who would not merely hold to certain tenets, however new or strange they may have seemed at the time, but who would live according to a godly pattern, and distinguish themselves by their zeal for good works.

It seems fitting and practical advice to our brethren of earlier days to live the good life in their present world, for their days must have offered many problems akin to those of our own days. Unquestionably it is the proper advice to us of this modern generation, and even now perhaps more urgently needed.

From the mouth of our Savior Himself we have not failed to receive time after time the injunction to reshape our conduct and actions, and to make our lives conform to the teachings we have received through the instrumentality of the Gospel. How familiar is His statement, "If ye love me keep my commandments." (John 14:15.) Showing us how we might become His friends, He said, "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) And again, emphasizing the need of turning our beliefs into the living of the divine commandments, His words as recorded in Matthew are: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matthew 12:50.)

And the teachings of the leaders of modern Israel have been based upon the same religious philosophy, of which an outstanding example was given, when President Heber J. Grant, speaking directly to us of this modern generation, said: "There is but one path of safety to the Latter-day Saints, and that is the path of duty. It is not a testimony, it is not a marvelous manifestation, it is not knowing that the Gospel of Jesus Christ is true, that it is a plan of salvation—it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was His prophet that will save you and me; but it is the keeping of the commandments of God, living the life of a Latter-day

—More on page 242

The Psalms

A METHOD OF STUDYING THEM

SIDNEY B. SPERRY

*A supplement to Lessons 17, 18, 19,
20 in the Gospel Doctrine Manual*

It should be emphasized that the Psalms were dear to the heart of our Lord. In fact, He made more use of them than any other Old Testament book, and showed their application in the varied circumstances of life. Let us note a few examples.

In the Beatitudes (Matt. 5:3-12) alone there seem to be three instances in which the Savior made use of the Psalms. One is especially clear in our Authorized Version. When He said, "Blessed are the meek: for they shall inherit the earth," he was quoting from Psalms 37:11, which reads:

But the meek shall inherit the earth,
And shall delight themselves in the
abundance of peace.

When the Christ addressed His apostles after washing their feet, He said, "I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." (John 13:18.) The quotation in this instance was from Psalm 41:9:

Yea, mine own familiar friend,
in whom I trusted, which did
eat of my bread, hath lifted up
his heel against me.

Our Lord's frequent use of the Psalms greatly impressed the early Church, so much so, in fact, that aside from their use in worship, Christians realized that in the Psalms there was much of guidance and help in every circumstance of life.

The early Church Fathers reflect their great use. Thus, Chrysostom gives this interesting statement: "If we keep vigil in the Church, David (Psalms) comes first, last and midst. If early in the morning we seek for the melody of hymns, first, last, and midst, is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst . . . Many who have made but little progress in literature, nay, who have scarcely mastered its first principles, have the Psalter by heart."

But granting that we understand the importance of the Psalms to the Ancient Church and by implication to the Church in this dispensation; granting that we understand some of the semi-technical matters concerning the composition of the Psalms; and granting further that we appreciate the rippling, melodious, and lovely English of our familiar King James Version, the question still remains, "How shall we

study the Psalms to get the most from them?" The following is offered as one device which the author has found successful in actual teaching experience. It is based upon the premise that if one is to understand a Psalm, he must study it thoroughly. In order to induce study on the part of a class, the teacher might well suggest that each student find a suitable title for a given Psalm. That is, if he is to give it a title that expresses the nature of the teaching in the Psalm, the student will find it necessary first to study it thoroughly. With that explanation, let us now proceed to give a brief study of a representative Psalm.

We shall first study a Psalm that is not often quoted, but which is a good example of one of the classes mentioned in the Manual. It is Psalm 47, a psalm of the universal reign of Jehovah, in Class 10 according to McFadyen's classification.

For the Leader: A Psalm of the sons of Korah.

1. O clap your hand, all ye peoples; shout unto God with the voice of triumph.
2. For the Lord is most high, awful; A great King over all the earth.
3. He subdueth peoples under us, And nations under our feet.
4. He chooseth our inheritance for us,
The pride of Jacob whom He loveth.
5. God is gone up amidst shouting. The Lord amidst the sound of the horn.

6. Sing praises to God, sing praises; Sing praises unto our King, sing praises.
7. For God is the King of all the earth;
Sing ye praises in a skilful song.
8. God reigneth over the nations; God sitteth upon His Holy throne.
9. Let the princes of the people be gathered together,
The people of the God of Abraham;
For unto God belong the shields of the earth;
He is greatly exalted.

First of all let us find a name for this psalm, a somewhat difficult task at best. The name given should be representative of the intention of the author in writing it, and different readers may vary in their interpretation of what that intention is. The reader accordingly should bring to the task of that interpretation all of the resources and background of Bible reading possible. In the present psalm it will be noted that verse 1 indicates a time of rejoicing and triumph. Verses 2, 7, and 8 present a scene in which God reigns over all the earth. The festive joy and triumph evinced in the psalm would indicate that prior to this time God and His cause were not triumphant. Verses 3 and 4 clearly indicate a time when wicked peoples and nations have been subdued and placed under the power of a righteous Israel. This is the glorious time foreseen by Israel's prophets. Joel saw it for he prophesied:

I will gather all nations,
And will bring them down into
the valley of Jehoshaphat;
And I will enter into judgment
with them there
For My people and for My heri-
tage Israel,
Whom they have scattered
among the nations.

...
But the Lord will be a refuge un-
to His people,
And a stronghold to the children
of Israel.

Micah also foresaw this time:
In that day, saith the Lord, will
I assemble her that halteth,
And I will gather her that is
driven away.
And her that I have afflicted;
And I will make her that halted
a remnant,
And her that was cast far off a
mighty nation;
And the Lord shall reign over
them in Mount Zion from
thenceforth even forever.

...
And the remnant of Jacob shall
be among the nations, in the
midst of many peoples,
As a lion among the beasts of the
forest,
As a young lion among the flocks
of sheep,
Who, if he go through, treadeth
down and teareth in pieces,
And there is none to deliver.

The great Isaiah saw the event
and sang of it in beautiful language.
All of Isaiah 60 deals with the theme

and should be read by everyone.
Others of the prophets might be
cited.

Verses 3 and 4 do not destroy or
tarnish the universalism of the
psalm as certain commentators have
declared, neither do they portray a
lust for dominion and worldly
glory. Such views show a lack of
insight and appreciation for what
the psalmist is trying to do. The
writer is very evidently portraying
the final triumph of God's kingdom
upon the earth. It is a triumph for
righteousness which the Lord's cov-
enant people, the descendants of
Father Abraham, shall share and
enjoy. (Verses 4, 9.) Verse 9 brings
to mind the statement in Genesis
18:18, 19:

Abraham shall surely become
a great and mighty nation, and all
the nations of the earth shall be
blessed through him. For I have
known him, to the end that he
may command his children and
his household after him, that
they may keep the way of the
Lord, to do righteousness and
justice.

In verse 9 the word "shields"
should perhaps be supplanted by
"rulers" which gives much better
sense. It is not necessary to amend
the Hebrew text.

Those who hold this psalm to be
in part narrow and particularistic
should remember that a poet does
not specify in detail everything he
wishes to carry over to his readers
or listeners. He leaves something
to the imagination of his public. It

isn't necessary for him to point out, as we have done in the exposition, that the nations God subdues are "wicked" or that the Israel which finally achieves is inheritance is the "righteous" remnant. That is all taken for granted according to prophetic teachings. The psalmist sees a better day coming in the world when the people thereof are united together in a common faith and ruled over by Jehovah, the God of Abraham and Jacob. This psalm is a great gem if understood in that spirit. It has no reference to any part of Israel's past history that we know of despite the assertions of several commentators to the contrary. It is a poem of the future.

Now in the light of our exposition what shall we name the poem? Certainly "God is King" is too tame. Perhaps "The Final Triumph of Jehovah and His People" is nearer our goal, but the writer is sure better titles can be found.

The poem may be divided into two strophes. The first will include verses 1-5 and the second verses 6-9.

At a later time this psalm became known and used by the Jews as the New Year's Psalm.

References and Suggestions for Further Study:

1. Following is a selection of passages in the Gospels which quote

the Psalms: Matt. 5:5, 25; 21:16; Mark 12:10, 11 (Luke 20:17), 36 (Matt. 22:44; Luke 20:42, 43); 14:34 (Matt. 26:38); 15:34 (Matt. 27:46); Luke 13:27 (Matt. 7:23); John 6:31; 10:34; 12:27; 13:18; 15:25.

2. A selection of passages from the rest of the New Testament which quote the Psalms: Acts 1: 20; 2:25 ff.; 34; Rom. 3:4, 10 ff.; 4:7; 8:36; 10:18; 11:9; 2 Cor. 5: 10; 9:9; Eph. 1:22; Heb. 1:7 ff.; 2:6 ff.; 12; 3:7 ff.; 5:5; 6; 7:17; 10:5 ff.; 13:6; James 3:8; I Pet. 2:3; 3:10 ff.; II Pet. 3:8; Rev. 5: 13; 8:4; 9:20; 19:5.

3. In studying the Psalms note their poetical structure, especially parallelism. Consult Sperry, *The Spirit of the Old Testament*, pp. 58-61, or Wild, *A Literary Guide to the Bible*, pp. 129-146. Other suitable texts on Bible literature may be available.

If the teacher has access to a good library, he may study the psalms of other peoples such as the Egyptians and Babylonians. Instructive parallels to the Hebrew psalms may be pointed out. Studies may be made of the use of the Psalms in the Christian Church, the theology of the psalms: Sin and retribution, belief in the hereafter, etc. Consult Oesterley, *A Fresh Approach to the Psalms*. New York, Scribner's.



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SUNDAY SCHOOL PRAYER MEETINGS

Prayer is and always has been a vital force in the lives of the Latter-day Saints. We proudly announce to the world that our great church, now numbering more than three quarters of a million members, had its inception in the simple prayer of a humble youth. The boy had been taught to read the Bible and had apparently developed faith in its teachings.

The events leading up to the marvelous first vision of the Prophet Joseph Smith, as told in his own words, are both interesting and illuminating:

"While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'

"Never did any passage of scrip-

ture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give it liberally, and not upbraid, I might venture.

"So in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the

spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God." . . .

His simple but sincere appeal for divine guidance was answered with the most glorious manifestation ever enjoyed by man. His prayer, uttered in faith, was answered.

Ever since that day, prayer has been an integral part of all religious services of the Latter-day Saints. Just when the prayer meeting was made a part of the Sunday School program is not specifically recorded in the files of the General Superintendency. Some of us recall attending these meetings as far back as 1907, when a ten minute prayer meeting was held for the officers and teachers just before Sunday School. Greetings and instructions were given by the superintendency, and then all knelt in prayer.

Later the time of the meeting was extended, the minutes of the previous Sunday School were read and other matters of business were taken care of.

Unfortunately, this arrangement produced in the minds of many teachers a feeling that the prayer was just a part of the routine of the meeting rather than its most important factor.

A "routine prayer" is usually productive of little good, whether it be offered in an assembly or by an individual. Like the prayer of the Boy Prophet, the prayer should be born of faith and should be a simple request for the specific blessings required. It is not easy to utter a fervent "amen" to a prayer that has been made unnecessarily long and wordy through the inclusion of numerous hackneyed and irrelevant phrases.

The sunshine and the natural beauty of the Sacred Grove were conducive to a feeling of peace and faith as the Boy Prophet poured out his soul to God. The room in which the prayer meeting is held should be well lighted, clean, properly ventilated, and the floor covered with a suitable clean covering. To feel that one is soiling a dress or suit, as he kneels upon a dirty floor is not conducive to reverence. The Savior knelt in Gethsemane, the Prophet knelt in the Sacred Grove, and the teachers whenever practicable should kneel in prayer meeting. The act of kneeling seems to bring one just a little nearer to God. In many rooms such a procedure is not feasible.

It should not be necessary to convince Sunday School officers and teachers that a properly conducted prayer meeting will go a long way toward the accomplishment of Sunday School objectives. A sincere prayer switches open the receiving mechanism of the human soul making it possible to tune in upon the

ever present waves of inspiration emanating from Our Heavenly Father.

Truly, the Sunday School worker "lacks wisdom" and has urgent need to petition the Great Teacher sincerely for guidance and help in the greatest of all responsibilities—"the guiding of souls along the path of righteousness."

Servicemen's Sunday School

Wherever there is a Sunday School organized primarily for servicemen (and their wives and children), the General Board will provide lesson manuals free on request, so far as our supply will allow. At present our stock of Second Intermediate and The Gospel Message manuals is exhausted. However, there is at present an adequate supply of Gospel Doctrine manuals.

All requests should be addressed to: Lesson Department, Deseret Sunday School, 50 North Main Street, Salt Lake City 1, Utah. The request should be signed by the Latter-day Saint serviceman in charge of the Sunday School and should indicate that the order is for a servicemen's Sunday School.

Sunday Evening Program

Sunday, June 4, is the date of the next evening program to be presented by the Sunday School in wards and branches throughout the Church. A General Board Committee (Elder M. Lynn Bennion, chairman, Ralph B. Keeler, Marion G. Merkley, Vernon J. LeeMaster

and Sister Lucy G. Sperry) has prepared a program with the theme: "God hath made of one blood all nations of men for to dwell upon all the face of the earth."

Printed copies of the program will be sent to wards and mission offices (for distribution among branches) shortly. Additional copies may be obtained at the general Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.

The schedule drawn by the Church Auxiliary Union Board at the time the General Authorities designated the Sunday evenings of fast days for auxiliary programs in wards and branches follows: Relief Society: March and November; Sunday School: June and December; M. I. A.: May and September; Primary: April and August; Genealogical Society: January and October.

The Optimist

Zelda Davis Howard

His load is rather heavy,
Protuberant and wide,
His shoulders often ache,
Fatigue is hard to hide;
Yet there beneath his hat
There is the daily trace
Of cheerfulness and courage
Within a radiant face.

PAROWAN POINTERS

Another stake with an excellent monthly report record is Parowan (Southern Utah). Superintendent Loran Hirschi writes some of the reasons for this achievement:

1. Reliable secretaries. We frequently stress the importance of record keeping with ward superintendents and that care should be taken in selecting a secretary. Results: Nearly all ward superintendents ask for our suggestions as to qualifications and our approval before secretaries are chosen.

2. Cards are sent as reminders not only to the secretary but to the superintendents of wards that are late.

3. Stake board members have been acquainted with some of the fundamentals of secretarial work so they can check with secretaries and bring back problems.

4. Letters of appreciation sent once a year to all secretaries by stake superintendent.

5. Slogans used in our monthly bulletin: "Report late never, Best Sunday School ever," "No Report Received, No Sunday School Held," and "Fifth is the Date, Let's Not be Late."

Parowan's efficient stake secretary is Helen Gardner.

ADDING NAMES

In some stakes there seems to be a general understanding that a person's name is added to the roll after he has attended Sunday School three times within a reasonable period of time. This is not always true. The *Handbook* (page 115) explains the proper procedure:

"Add the name of a member of record—one whose recommend is in the ward—to the appropriate class roll, the first time that such person attend. On that occasion subtract the name from the cradle, excused or enlistment roll upon which it formerly appeared.

"Add to the appropriate class roll the name of a Latter-day Saint not a member of record or other person resident in the ward (e. g. a non-member of the Church) after he has given assurance by attendance three times with reasonable regularity or in some other satisfactory way that he desires to be enrolled and is willing to discharge all the duties of membership. On that occasion subtract the name from the cradle, excused or enlistment roll upon which it has heretofore appeared."

SPECIAL OFFER

Because of the generous response to the 1943 Dime Fund Drive and because the General Board desires to encourage the creation and use of branch and ward Sunday School libraries, it has announced a special surprise offer.

The General Board will bind for you, free, with beautiful cloth covers, complete with indexes, your 1943 copies of *The Instructor*, and also your 1944 Teacher Supplements for all departments. Each volume will be engraved, in gold, with the name of your Sunday School library.

These volumes, your General Board feels, will provide your Sunday School with two valuable ready references on Sunday School work.

This is all that is necessary to bring these two beautifully bound volumes to your library:

Send to the General Board one copy of each of your 1943 *Instructors* (with January issue on top and December issue at the bottom.) Please send 12 copies inasmuch as we are unable to provide back numbers for 1943.

For your 1944 bound Supplements, send one copy of each, and arrange them in order with First Intermediate at the top, and Gospel Doctrine at the bottom. Should you need additional copies to make

your set complete, you may indicate the one you need and send your remittance for each copy (20c each) along with your request for a bound volume. (The supply is limited, so if you need extra copies please place your request early.)

Mail your *Instructors* and Supplements to:

Library Department
Deseret Sunday School Union
50 North Main Street
Salt Lake City 1, Utah

Also place on the package the name of your ward or branch, along with the name and address of the party to whom you would like the bound volumes sent.

If you would like only *The Instructor* bound you need not feel obligated to have the Supplements also bound. However, we think you will find them both extremely useful.

The binding and lettering will be done for you absolutely free. (Each Sunday School is limited to one bound volume of *The Instructor* and one bound volume of the Supplement.) We shall also provide the postage for sending them to you.

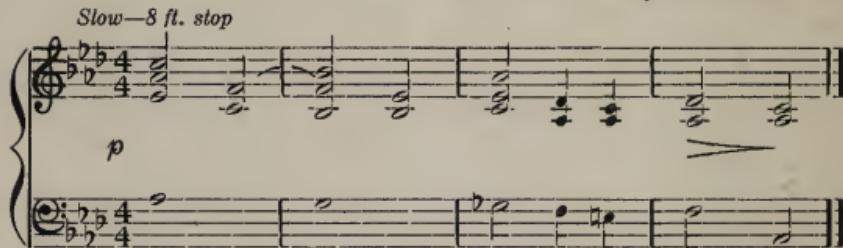
Gather together your 1943 *Instructors* and 1944 Supplements, and mail them to us today. We feel sure the bound volumes will make you happy.

Sacramental Music and Gem for July

Prelude

Tracy Y. Cannon

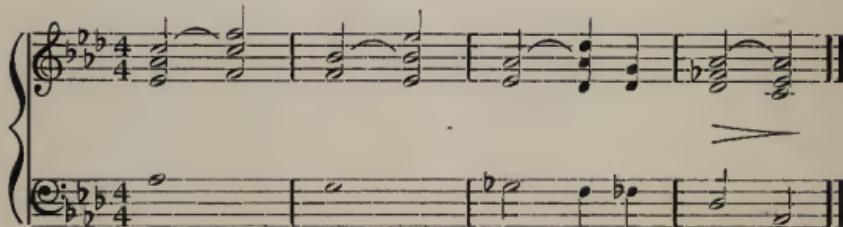
Slow—8 ft. stop



(Deseret Sunday School Songs, No. 28, Stanza 3)

Help us, O God, to realize
The great atoning sacrifice
The gift of Thy Beloved Son,
The Prince of life, the Holy One

Postlude



Inventory for Choristers

Musical response that originates in a religious gathering often reflects the general nature and feelings of the congregation. A successful church chorister has sympathetic feeling of the singing of hymns and religious songs. He allows the worshipers to devote their attention to the thoughts of the hymn rather than distract their attention to a flowery manipulation of his baton.

The best qualities a church chorister can possess are humility and a desire for spiritual atmosphere combined with musical feeling. The "showman" who flaunts a fancy baton and beats a pattern that is obviously complicated detracts from spiritual atmosphere.

Musical technicalities are upsetting to the average group of worshipers. The few who have musical training do not need the explanation. The others are not easily interested.

Occasionally, it is necessary to make a brief explanation during the song rehearsal. Some choristers talk themselves out of a singing situation, and turn the song practice into an abstract discussion which amounts to a poorly planned ten-minute talk. This is often disappointing to the congregation. Most church groups enjoy a ten-minute song practice of singing.

Our greatest conductors, both of choral organizations and symphonic groups do a minimum amount of

talking during their rehearsals. If you doubt this statement, visit the Tabernacle choir rehearsal some Thursday evening.

As a chorister, do you create a natural response and a desire for spiritual expression in song? Be sure to encourage your singers frequently by telling them what they have done well. They need a measuring rod, as does also the chorister. Is every part of your song practice and singing in harmony with the worship service? Strive to develop a feeling with your congregation that their singing is an important part in the Sunday School worship. As you leave them, may their hearts always be happy.



ALEppo SUNDAY SCHOOL

Aleppo is a very old town in what used to be the Palestine-Syrian Mission. When President A. H. Lund visited the place in 1897, he found it to be the largest branch of the Church in that mission.



How Teachers May Adapt The Instructor To Class Preparation

Note:

This page is devoted to a few suggestions for making the material in *The Instructor* of greater service in teaching the gospel. If the teachers will follow these suggestions, they will be able to garner much new material for their classes.

To do this they must (1) know in advance the lesson subjects they are to teach, (2) read such articles in *The Instructor* as may look helpful, with the lesson in mind, (3) note such incidents or points as may have the required bearing, with particular lessons in mind, and (4) stow them away in the lesson Manual, with the necessary references.

Look for this page next month.

GOSPEL DOCTRINE

The Editorial, "Plain Living and High Thinking," in this issue, p. 197. The Psalms article, by Dr. Sperry, is for this department.

ADVANCED SENIOR (In January and February issues):

Lesson 15, May 7—February issue at page 53.

Lesson 16, May 21—January issue at page 7. February issue at page 76.

Lesson 18, June 4—January issue at page 17.

Lesson 19, June 11—January issue at page 30.

Lesson 20, June 25—February issue at page 66.

SENIOR

See above for Gospel Message, at a time when the Book of Mormon is studied by the class, as scripture.

GOSPEL MESSAGE

"Conversions Through the Book Book of Mormon," as an approach to teaching Mormonism, p. 211, this issue.

JUNIOR SUNDAY SCHOOL

In the sketch of Pres. A. W. Ivins (see p. 202, bottom of column 1 and top of column 2) there is a reference to President Ivins as a peacemaker, which, in the light of his life, might be worked out into a story for these departments.



It is one of the beautiful compensations in life that no man can sincerely try to help another without helping himself—Source unknown.

X. Growth in Gospel Teaching

TOPIC FOR JULY

Only the growing teacher can be an inspiring teacher. Growth is a sign of life. It is a manifestation of one of the distinguishing principles of the gospel, that of eternal progression.

Our plan of life and salvation is no static thing. Eternal truths are of course eternally true; yet in their application they are constantly changing. A study of these truths in light of their force upon different individuals and groups through all the past into the living present is essential to give one a living knowledge of the gospel.

Teachership implies leadership. A true leader is alive, alert—studying to keep ahead of those who come under his guidance and inspiration. There is no presumption in his words or actions that he knows it all; but rather, when a question arises, an attitude of, "Let us think it through; let's find out together what is the right answer." Such a student-like attitude inspires confidence, makes others willing to work and to learn.

Teachers who have left deepest impress on my life—and I believe others will bear like testimony—have always been earnest students. Each had his own dominant interest, whether in science, mathemat-

ics, literature, history, education, religion, or other subject, and into his chosen field had delved for truth and mastery. My privilege was to share in the riches that had been garnered; and under inspirational guidance to delve with him for more.

Another quality of the inspirational teacher is his or her forward look. Those whom I recall with fondest memories would seem indeed to have drunk from the fabled "Fountain of Youth." Each lesson taught was a delightful experience simply because of the zest of the teacher. There was nothing "cut and dried" about it; it was based on a solid plan, with tested texts to support and unify the course. Yet above and beyond this were the contributions of the teacher. Through thought and study he was ever ahead of the game, keeping students alert and eager with stimulating questions, and helpful added information to throw new light on the lesson.

"What makes a teacher interesting?" Dr. Faunce, President of Brown University once asked; then answered his own question with, "The fact that something is now happening in the teacher's mind.** He has mastered a new author in English literature. He has become aglow through a new study of the stars."

"The world is held back," continued Dr. Faunce, "not by bad men and women, but by good ones who have stopped growing." — a challenging statement for every teacher to think of and act upon. If true only in part, it should spur teachers of the gospel to more earnest effort towards self-improvement and enrichment of their knowledge.

"I'd be happy to improve myself," said one teacher; "I wish I could make myself more interesting and helpful through study; but frankly I just don't know how to direct my own efforts to advantage."

Too many folk seem to be at a loss when it comes to directing their own self-study. Many can follow a course in school; but when left on their own, they are hardly consistent and persistent enough to make steady progress towards a goal. A sensible budgeting of time, with a reasonable period set aside for systematic reading and self-improvement might help solve the problem.

It takes a little courage with firmness to chart such a course and to stay with it. A good beginning might well be just setting aside an hour or two each week, say on a Sabbath afternoon, for preparing and enriching lessons to be studied or taught in some Church organization. Let no ordinary circumstance interrupt this plan. It will grow in interest and bear good fruits; and as it brings satisfactory returns, it will naturally be expanded.

Another basic need for the self-

student is systematic note-taking and filing. Too often we hear the remark, "I read and hear many good things; but I just cannot keep the best ones in mind. If I jot them down, I am most likely to lose them. They are not at hand the moment I want them."

One student overcame these troubles by just evolving a simple plan of action for himself. First of all, he procured a looseleaf pocket notebook. This was divided with tabbed leaves on which were placed such headings as: *Passing Thoughts, Thoughts from Others, Language Forms to Watch, Books and Magazine Articles Worth My Time, Business Items, Good Humor*. As days went by the notebook would be gradually filled, some sections more rapidly than others. Then it would be re-filled with new pages.

What about the ones taken out? They were filed, first, because the student had no spare money, in a good shoe box. As months went by, the treasures of thought—original and gathered—grew. Yet this was not the best result. The finest thing that came of the earnest effort was a cultivated sense of selection of worthy thoughts and choice stories out of life. Further there was greater care in the selecting of books and other reading matter. Added to all this an appreciation of original thoughts that came to mind during the day's work; and with this, practice in expressing what came, in choice, effective language. Here began a cultivation of the spirit and skills of authorship.

If thoughts worth thinking come to us — and they do every day — ought we not to appreciate them enough to try to express them well? If some speaker or writer says something that stirs our interest, ought we not to try to hold the thought for future references? If we hear a choice story, one that has a real life lesson in it, or one that brings some wholesome fun, is it not well to jot it down for sharing later with others?

If we are interested in a book or magazine article, why not try to keep the best in it by saving the key thoughts? Reading is not unlike placer mining; we may have to shovel and wash away a good deal of sand and gravel before finding a gold nugget. Some books are rich in these nuggets; others yield little or nothing from our effort. Trying to find nuggets of truth in a book or article is a good test to determine whether it is really worth time. This practice might put less dissipation and more education in our reading.

Our scriptures are, of course, an unfailing source of truth and inspiration. These, together with some of the classics that have lived through the ages, will not yield all their riches at a single reading. One must grow up with such great books. This means merely that with each reading we bring new thoughts, new experiences with which to interpret the printed page. It is the book that one *rereads* that generally brings wisdom.

Growth, we should remember,

comes from within. Books may stimulate thought and suggest experiences of others; observation may stir interest and study; experiences may enrich and search our souls; yet what happens in each life is what determines progress and growth in the individual. Learning gospel truths is largely a matter of growing up with them. Imparting those truths is mainly a matter of leading others along the same path of progress into a living testimony of the gospel.

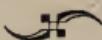
Discussion and Activities

1. Recall some teacher who was an outstanding influence for good in your life. What evidences of study and growth were revealed in his or her lessons?
2. Be ready to discuss briefly each of the following suggestions:
 - a. To keep young in spirit, one must keep growing.
 - b. Teaching that charms and holds pleasant surprises.
 - c. Not mere teachership, but leadership should be our ideal.
3. What are some opportunities for enriching study:
 - a. In nature
 - b. In the lives of children
 - c. In community life?
4. Discuss briefly each of the following:
 - a. Books do not think for us; they merely stimulate and guide thought.
 - b. Careful selection of reading matter saves precious time.

- c. To gain riches of great literature one must grow up with it.
- 5. Chart for yourself a simple plan for self-study, one you feel you can carry through faithfully and with recreation.
- 6. Consider with others the practical suggestions offered in this study unit for recording thoughts

of your own and others, and keeping a list of good books and wholesome stories for after use.

- 7. What further suggestions would you offer as to having groups of close friends meet occasionally for mutual study and improvement along lines of preparation for more effective gospel teaching?



A Peculiar People

(Continued from page 226)

Saint." (April Conference, 1915, and many times thereafter.)

It is not always easy to maintain our ideals in a practical way. It seems infinitely more easy to become "like the world," that is, to follow the line of least resistance, and to drift with the stream. On the other hand, it takes real strength of character to stand out against common and accepted practice, and to keep our every-day conduct compatible with our ideals. This is especially true when our ideals differ radically from those which form the basis for an almost universally accepted social pattern.

At times we hear the voices of well-meaning individuals, both in and out of the Church, who, influenced by the super-sophistication of our age, suggest in all earnestness and sincerity that we give up our naive practices and become like the world, instead of merely being in the world. They really suggest

that we "grow up," so to speak. Obviously these individuals do not analyze the peculiarity of Mormonism in the way we have done in this article. Evidently they do not feel, as we do, that the real strength of Mormonism does not lie in the holding of certain beliefs alone, but lies essentially in a wholehearted and sincere determination to live those beliefs.

Our willingness to "sluff off" our peculiar practices would not be a mark of maturity or of "growing up," but would constitute an unmistakable sign of degeneration. By and large we Latter-day Saints seem to have an inner sense that keeps us aware of the necessity of continuing in the way we have chosen to go, and of keeping our lives in harmony with the teachings we have espoused. We realize that it takes more than lip service to work out our salvation now and hereafter.

First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1944.)

Primary —

LESSONS FOR JULY

BLESSED ARE THE PEACEMAKERS

Objective of the Month:

Blessed are the peacemakers for they shall be called the children of God.

Help the children to understand the full significance of "Peacemaker." In this day when we are fighting for our "peace," we should learn to value peace and peacemakers and come to understand and appreciate the wisdom of a calm peaceful life.

THE BOY JESUS WAS A PEACEMAKER

Lesson 27. For July 2, 1944.

Objective:

To discover that we, ourselves, do and can generate either peace or discord in our own lives.

References:

Matthew 5:9; Bible and Church History Stories.

Suggestions:

Because this Sunday is close to our National birthday we might approach the lesson from the point that all Americans have always loved peace and that good citizens

today live quiet, peaceful lives — just as Jesus did long ago.

HOW JESUS HELPED MARY AND MARTHA FIND PEACE

Lesson 28. For July 9, 1944.

Objective:

To develop a desire to co-operate with neighbors in making a peaceful, happy community.

References:

Hurlbut's *Story of the Bible*, p. 596; Weed's *Life of Christ for the Young*, pages 204-206.

Suggestions:

The development of this lesson lends itself nicely to dramatization or pantomime. The children will enjoy pantomiming deeds they have done which have helped bring calm and peace to the neighborhood.

1. Played quiet games
2. Not teased pets
3. Shared toys
4. Take turns

THIS IS GOD'S HOUSE

Lesson 29. For July 16, 1944.

Objective:

To teach respect and reverence for God's house; our own Sunday Home.

Suggestions:

This is a timely lesson for our little ones. They cannot be too young to be taught reverence for our houses of worship. So many wonderful suggestions are given in

this lesson to develop the subject, it is hoped teachers will make special effort in applying them to their individual groups.

To carry the message into the home, a little cut-out of a church (made to resemble your ward chapel), could be made for each child on which is printed:

This is God's house
And He is here today,
He hears each song of praise,
And listens when we pray.

SPECIAL LESSON

For July 23, 1944.

July 24 is a very special day in our Church history and merits a special lesson in our Sunday School. The pioneers were truly peacemakers and had many opportunities to show that they wanted to live calm, peaceful lives.

Any Pioneer story with the peacemaker element would be appropriate for this Sunday.

Suggestions:

Brigham Young Made Peace with the Indians. The Pioneers Wanted Peace. (Both found in *Kindergarten Manual* lessons for July, 1942.) Story of Alma Elizabeth. (*Instructor* May, 1942, p. 298.) *Life Lessons for Little Ones*, pages 295-316.

JESUS, THE GREAT PEACEMAKER
Lesson 30. For July 30, 1944.

Objective:

If we follow the example and teachings of Jesus, our guiding light, we may become peacemakers.

References:

People's Life of Christ, Paterson-Smyth.

Suggestions:

For one month we have been talking of peacemakers and the wonderful promise given to such people—"Blessed are the peacemakers for they are the children of God." Today's objective is to show how Jesus came to earth to help us become peacemakers.

Kindergarten—

LESSONS FOR JULY

BLESSED ARE THE PEACEMAKERS

HOW OUR HEAVENLY FATHER SHOWED DEVOTION TO MOSES AND HIS PEOPLE

Lesson 26. For July 2, 1944.

Objective:

To learn to appreciate God's devotion to His faithful children.

References:

Life Lessons for Little Ones, p. 190; Exodus 16:2-31; Manual for lesson development.

Suggested Activities:

Children could pretend to gather "manna" in the wilderness. Boys could kill the quail. Girls could pretend to make the "manna" into little cakes. Stress how Heavenly Father helped the children of Israel to learn to rest and worship Him on the Sabbath day, by not sending the "manna" on Sunday.

Song:

"Do What is Right" Sunday School Songbook.

THE CHILD JESUS WAS A PEACEMAKER

Lesson 27. For July 9, 1944.

Objective:

To show that Jesus, even as a child was a peacemaker. To help children to become peacemakers in the home.

References:

Life Lessons for Little Ones, p. 42; Luke 2:39-40.

Suggested Activities:

As teacher retells part of story children could pretend to bring water and towels to parents and then put them back in place, and then do other *peacemaking* chores as Jesus did.

Song:

"Jesus Said, Love Every One," *Little Stories in Song*.

BRIGHAM YOUNG MADE PEACE WITH THE INDIANS

Lesson 28. For July 16, 1944.

Objective:

Obedience to the council of our Church Leaders helps us to have a peaceful community.

References:

Presentation suggested in Manual, *Pioneer Stories*; *The Instructor*, August, 1937, "Helen Meets The Chief."

Suggested Activities:

Brigham Young said, "Be friendly with the Indians. Treat them kindly. Share what you have with them. It is better to feed them than to fight them." Children could dramatize this advice by pretending to be pioneers helping the Indians.

Song:

"Let's Be Kind to One Another," *Sunday School Songbook*.

THE PIONEERS WANTED PEACE

Lesson 29. For July 23, 1944.

Objective:

To teach children to want a peaceful "Sunday Home," rather than a disturbed one.

References:

Manual for lesson story.

Suggested Activities:

Children could pretend to be pioneers helping their neighbors to build log cabins and plant gardens, so they could live peacefully and happily. Some could be Indians watching the pioneers and accepting their kindnesses.

Song:

"Obedience," *Little Stories In Song*.

CHILDREN OF THE BIBLE AS PEACEMAKERS

Lesson 30. For July 30, 1944.

Objective:

To show that Heavenly Father wants us to have peace, therefore, we should all strive to be peacemakers.

References:

Use lesson development suggested in Manual; pictures of peace making activities; *Life Lessons For Little Ones*, page 95.

Suggested Activities:

Let children demonstrate how they can be peacemakers at home and in Sunday School. Show them, that all these things they are doing, will lead to a peaceful world if they will practice them always.

Song:

"Shine On," *Sunday School Songbook*.

"It isn't the number of joys we have
That makes us happy and gay,
But the number we share with our
little friends,
Oh! that is the secret, I say."

Nursery—**LESSONS FOR JULY****BABY JESUS WAS A PEACEMAKER**

Lesson 27. For July 2, 1944.

Objective:

To discover activities of children in their homes. Evaluate them. Are they peaceful or disturbing. Discuss Baby Jesus as a peacemaker.

Tools of Teaching:

Pictures of babies engaged in various activities; of Jesus as a baby.

Lesson Development:

Begin with situations in the home when children are playing happily together. Note situations in which older children are instrumental in maintaining peace among little folk. Wherever possible use concrete examples, citing your own class members for their efforts and examples.

Story:

Jesus is our example in all things. As a child He was peaceful, happy, and helpful.

FATHER ABRAHAM WAS A PEACEMAKER

Lesson 28. For July 9, 1944.

Objective:

To discover if the contacts our nursery children have with neighbors are peaceful or disturbing; what Jesus would do if he were a child among us.

Tools of Teaching:
Blackboard. Chalk.**Lesson Development:**

List play activities of your children. Note those in which neighbor children participate. What is done when someone becomes disagreeable? Develop a beautiful story showing the difficulties that arise as the children grow tired, who the peacemakers are; how peace is maintained.

Story:

Father Abraham was an example

of how people must learn to live at peace with their neighbors.

**JESUS DROVE THE DISTURBERS
OUT OF THE TEMPLE**

Lesson 29. For July 16, 1944.

Objective:

To discuss peaceful and disturbing acts of our nursery children in Sunday School.

Tools of Teaching:

Picture No. 10, Cradle Roll Set; also of an L.D.S. Temple.

Lesson Development:

Begin with a consideration of our entrance into Sunday School. Was it quiet and full of reverence or noisy and disturbing? Which is better? Discuss standards of behavior here. Be an example. Be calm, dignified, not hurried or burdened with late preparations as you greet the children.

Story:

Jesus drove the people from God's Temple. Their activities lacked reverence and spirituality.

**MOTHER CAT MAKES A NEST
IN A TREE**

Lesson 30. For July 23, 1944.

Objective:

To understand that as peacemakers we must respect the desired peace of our animal friends.

Tools of Teaching:

Animal pictures. Pictures No. 6, 12, Cradle Roll Set. Blackboard, Chalk.

Lesson Development:

Present a real pet or pictures of one. Tell of what it does, of the kind or unkind treatment that it receives. Child tell of his pets; how they are treated; where they sleep, eat, etc.

Story:

This shows what one animal resorted to in order that it might enjoy the peace it so much desired.

**JESUS UNDERSTOOD MARY
AND JOSEPH**

Lesson 31. For July 30, 1944.

Objective:

To understand and respect the rights of parents.

Tools of Teaching:

Pictures of parents and children. Pictures No. 2, 11, Nursery, Kindergarten, Primary Set.

Lesson Development:

If we understood the acts, words, and deeds of those living in our own homes, it is easier to understand and forgive others. Present pictures which show child-parent relationships similar to those experienced in your locality. Discuss. Adapt development to fit your situation.

Story:

Purpose here to show that Jesus had duties to perform in His home; that He understood that Mary and Joseph had a right to expect Him to do these cheerfully and willingly.

The Funnybone

MATCH

Mister: "What do you think would go well with purple and green golf socks, dear?"

Missus: "Hip boots."

—*Railway Employees' Journal*

INFLATION

Hebo: "Say, boss, could you spare a dollar and twenty cents for a hot dog?"

Citizen: "A dollar and twenty cents! Why man, a hot dog's only ten cents."

Hobo: "I know, but I want to eat it in the Yankee Stadium."

—*Sunshine Magazine*

TIDBITS

If you don't believe business men are hard, look at their arteries.

A woman is never thoroughly interested in a newspaper article until she reaches the place where the balance is torn off.

Wonder why it is that they always talk about a doctor "practicing."

We used to wonder if a fabric would wash—now we wonder if it will dissolve. But our greatest worry is whether a laundry will wash it under any circumstances.

—*Printing Centre's Spade*

IDOL

"Why did she turn him down?"

"He's a self-made man and she didn't want to marry a hero-worshipper."

—*Printing Centre's Spade*

FORTUNE

"My daughter's music lessons are a fortune to me."

"How is that?"

"They enable me to buy the neighbors' houses at half price."

SPOOKS

"Why do you always play the same piece?"

"It haunts me."

"It should; you've murdered it often enough."

TEARS

"Whenever I sing I cry."

"Why do you sing?"

"So I can cry."

"Why do you cry?"

"Because I can't sing."



Sunday driver, me eye! He's one of those guys from the tank corps.

residence in Salt Lake City, now home of the McCune School of Music. An attractive plaque of Joseph Smith kneeling in prayer, designed by Anna Mueller Stevenson of Sunset Ward, adorns the entrance to the chapel.

Sunset's building fund began with the contribution many years ago of Sister Hester McQuarrie (then nearing eighty) which she earned through piecing quilts and making other handiwork.

Floyd J. Griffith is bishop at Sunset, and J. Cyril Johnson, superintendent of the Sunday School, which has a Junior Sunday School and a total weekly attendance of more than 200 persons, many of whom are in uniform.

There are other Sunday Schools in the Golden Gate region, among them the one in San Francisco Ward, with a weekly attendance alone of nearly 400—considerably more Latter-day Saints than arrived aboard Sam Brannan's *Brooklyn* 98 years ago!—Wendell J. Ashton.

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SUNSET WARD CHAPEL (San Francisco Stake)

San Francisco was a Mormon town before Salt Lake City was even born.

Yerba Buena, San Francisco's original name, was a lazy little spot in the sand hills in the summer of 1846 when Sam Brannan landed with about 250 Latter-day Saints. They found a settlement of but nine dwellings, some of them shanties bent by the wind. Others were of adobe.

Overnight Yerba Buena became a Mormon community, and for some time adventure-loving Sam Brannan was its only preacher.

But Brannan's faith and following melted away in the heat of the gold rush.

Years later the Saints returned to the Bay area and today it is jeweled with several beautiful Mormon chapels, among them that of Sunset Ward.

Sunset's white stucco chapel, which also serves as San Francisco Stake House, combines Spanish beauty with modern conveniences. Some features which help its Sunday School are: a library, air-conditioning, blackboards and pin-up boards in all eleven classrooms, and a piano, table and desk in several of them, a pipe organ, carpets in the chapel and on all stairways and in main halls, and a loud-speaking system.

In the baptismal is a beautiful art glass window, a gift of Sister Jacketta Quealy of the ward, who obtained it from her mother's historic

—More on other side